

2 An epistle of
the pphete
Hieremie.

¶

[Faint, illegible markings]

stoppage 300

1000

1911

3

The tranſlatour of this worke
vnto a certayne frende of
his, ſendeth gre-
tynge.

Sir after moſt hartie recommen-
dation, it may lyke you to vnder-
ſtande that I write vnto you at
this tyme for the accompliſhement
of my promyſe, for you remembre
(I am ſure) that in our laſte cōmu-
nication had together, you deſyzed
effectually to knowe myne opinion
concernynge ſmagery, wherein at
that tyme, thoughē paduerture for
defaute of lerning, I was not able
to ſatiſfie your mynde, yet for as
moche as at this day, the ſame mat-
ter is put in queſtion, and dyuers
great lerned mē do vary in opiniōs
vpon the ſame, I thought it not vn-
cōueniēt to take ſome further payne
for to enſerche the treuthe therof.
And ſo peruſynge dyuers great au-
thors

thoꝛs. I fortunēd in the redyng of
the olde testamēt, otherwyle called
the Wyble, to fynde out y^e sixte chap.
of Baruch the prophete, whiche by
cause it entreateth principally and
all together of ymagerye, for the
satisfieng of your desyre, I transla
ted & drew in to englyshe as nere
as I myght, accordyng to the pure
truthe of y^e texte: wherby, I doubt
nothyng, but you shal be clerely put
out of all doubte and errour / if ye
can fynde in your harte to bestowe
a lytle of your leasure in the reding
of hit. For I do aduertise you not
onely rede it / but also exactly and
thoroughly to ponder & marke every
poynt therof. And for the declara
tion of my mynde herin / I haue al
ways thought that forbicause these
yimages lacke y^e vse of the .v. sensis,
and besydes that in procelse of tyme
do both corrupte and consume lyke

As dothe golde / syluer / stone / and
wodde / and the stufte and mattiere
wherof they be made, I suppose the
to haue none other supernaturall
vertue / than they had befoze they
were made into ymages. And not
withstandyng that there hap some
true and vnfayned myracles to be
done at the places wher suche yma-
ges be woꝛshypped / yet I thynke
that they be not done by the vertue
of those ymages / noꝛ of god foꝛ the
ymages sake / but to the intent that
the people shuld know y^e the saynt^e,
whom thymages do represent and
bryng vnto our remēbzance, were
y^e true & faythfull seruantes of god
in pꝛechyng & teachyng his woꝛde.
But I wyll deteyne you no longer
from the redyng of Baruch his e-
pistle. wherin (bicause it is the very
scripture & woꝛde of god) you shall
perceyue the effecte of this matter
moche

moche better than I or any other
can open or declare vnto you, And
thus fare ye well.

The coppe of an

Epistle, the whiche Hieremie
the prophete sent vnto
the chyldren of
Israel,

beinge in captiuite vnder Nabu-
chodonozor the kyng of Babyl-
lon, for to instruct them as
he was comaunded by
god, taken out of
the .vi. chap. of
Baruch.

By cause of the synnes
that ye haue comytted
befoze God, ye shalbe
ledde pzisoners in to
Babylon by Nabu-
chodonozor kyng of the Babylōs,
whan ye therfoze shal come vnto
Babylon, ye shalbe there many ye-
res and longe tyme vnto. vii. gene-
rations, but after that, I shal de-
liuer you from thēs in peas, Than
shal ye se gods of golde, of syluer,
of stone, and of tree, y shalbe bozne
vpon mens shulders, puttynge the
people in feare. Beware therfoze
that ye do not lyke vnto the straū-
gers, and that ye drede them not,
noz be moued w any feare. Ther-
foze whan ye shal se y people wor-
shyppynge befoze and behynde, say
in your hartes, Lorde god, it is y,
whiche muste be worshypped, And
myne angell is with you, & I my
selfe

Selfe shall require your soules. For
the wood of them is framed & fashio-
ned by the carpentours, and those
that be of golde & syluer, are false,
and can not speake. And lyke as
apparell is made for a virgin that
loueth, so are they made of y golde
y they haue receyued. Theyr gods
haue golden crownes on theyr hed-
des, fro whiche the prestes do take
the golde and syluer, and deuide it
amonge them selues. They gyue
also therof vnto harlottes, & gar-
nysshe hoyses therwith. And whan
they haue receiued it agayne of the
harlots, they garnysse theyr gods
therwith, yet can they not be kepte
from rustyng and vermyne. For
whan they be couered w garmētes
of purple, the prestes must be fayne
to make cleane the faces of them, by
cause of the dust of the house, wher-
of there is moche plentie in those
parties

parties. Some also haue leptres in
theyr handes lyke vnto men, & lyke
vnto iudges of a realme, the which
putteth not hym to dethe that tre-
spaseth agaynst them. Some also
haue swozdes in theyr handes and
axes, yet can not they delyuer them-
selues from batayle, nor fro theues.
wherfoze be it knownen vnto you,
that they be no gods, therfoze do ye
no worshyp vnto them. And lyke
as a mans vessell whan it is broke
serueth to no purpose, even so be
theyr goddes, whan they are set vp
in a house, their eies are full of dust
by reason of their fete that come in.
And lyke as dozes are made fast a-
bout hym y^e hath offended a kynge,
or as a corps that is brought vnto
his graue, is kept in, Euen so do the
preestis make sure the doozes with
barres and lockes, to the intent that
they shall not be robbed of theues.

B. I.

The

The people do lyght candeis before
them, and that in great nombze, of
the whiche they se not one, for they
are as it were blockes in an house.
And they say that the serpentes of
the erthe do lycke theyr hartes, whē
they do eat them & their garmētes,
and yet they feele them not. Theyr
facis are made blacke with y^e smoke
that is in the house. The howlets
and swalowes, and the byrdes do
flee vpon theyr heddes, ye and also
the mawlynge cattles, wherby ye
may knowe that they are no gods.
therfore do ye not feare them. The
golde also which they haue to make
them glozious, wyll not glyster, ex-
cepte y^e rust be skoured of. For whā
they were fyrst caste, they felte no-
thyng. They were bought with all
maner of p^rices, yet is there no spi-
rite in them. For lacke of fete, they
are carred on folk^s shoulders, wher
by the

by the people may perceyue their impotencie. Confounded be they therfore that worshyppe them. And for that cause, if they hap to fal downe on the erth, they are not able to rise by them selues. And agayn, if one do set them vpryghte, they can not stande by them selues, but men be fayne for to stay them vp with their shoulers, lyke as they do corplis. Theyr preestis do sell that that is offered vnto them, and abuse it, ye and theyr women do take therof, and gyue neuer a whyt vnto y^e syck nor vnto the pooze. women vnpurified and haupnge theyr flowres do handell of theyr sacrifices. Seinge therfore that ye do knowe by these thinges, that they be no gods, do not feare them. For what cause are they called gods? bycause women do offer all maner of thynges vnto those gods of golde, of siluer, and

and of tree, and prestes do lyt in the
houses of them, with iagged veste-
mentes, haupnge theyr heddes and
berdes shauen, whose heddes are
bare. And they roze cryeng out vpon
theyr gods, lyke as they do at the
supper of one þis deed. The prestes
take away theyr garmētes, & ther-
with do clothe theyr wyues & theyr
chyl dren. And if any do them di-
spleasure, or do them pleasure, they
are not able to requite it, no more
are they able to make a kynge, nor
to depose. Seblably they can gyue
no ryches, nor can reuenge theyr
harne. If any haue made a vowe
vnto them, and hath not pfourmed
it, they do not require it. They saue
no man from dethe, neither do they
defende the weake from the mygh-
tye, They restore not the blynde
vnto syght, neyther do they delyuer
any man from necessite, They take
no pp.

no pytie of the wydowe, neither do
they any good vnto orphelyns.

Theyr goddes of tree, stone, golde,
and syluer, be lyke vnto stooncs of
the moūtayne. And they that woꝝ
shyppe them shall be confounded.

Howe than may it be suppoled or
sayd that they be gods? Howeouer
the Caldees do no honour vnto the
whiche whan they perceyued that
the Dombe coude not speke, they pre
sented it vnto Bel, prayinge hym y
he wold make it to speke, as though
the thynges that moue not, myght
haue any senle or felyng. And they
them selues whan they pceyue this,
wyl forsake them. For theyr gods
them selues lacke theyr senles.

women also beinge gyꝝded w̄ coꝝ
des do syt in the hyghe wayes, bur
nyng the leues of the Olyue trees,
And whan it fortuneth that one of
the is taken vp by any man passing

C. i.

by the

by the hyghe way, and depeth with
hym, she vpbzaydeth her neyghbour
therwith, that she is not esteemed so
wozthy as her selfe, and that her
corde is not broken, but all thinges
that be done vnto them are false.
Howe than may hit be supposed or
layd, that they be goddes: For they
are made by workemen and golde
smithes, They shalbe none other
thiges, but euen as it plealeth pree-
stes to haue the. The goldsmithes
also that make thim, lyue not euer.
Howe is it possyble than y thinges
of theyr makynge shulde be goddis:
But they haue leste fayned thinges
and opprobred to them y shal come
after them. For whan warre shal
chaunce vnto them and aduersyte,
the prestes do immagyne wher they
may hyde them selues with them.
Howe than may it be beleued, that
these are goddes: The whiche can
neither

neither saue them selues from ba-
tayle, noz delyuer them selues from
aduersities. for al be it they be made
of woode, of stone, of golde, and
of syluer, it shall be knowne after-
warde, thzough out all nations, &
they are counterfet thinges. And it
shalbe manyfest vnto kynges, that
they are no goddes, but the workes
of mans handes, and y no worke
of God is in them, wherby than it
is euident that they be no goddes,
but the workes of mannes handes,
& that no worke of God is in them.
They constitute no kyng in any
realme, noz wyll sende rayne vnto
men. They wyll discerne no iuge-
ment, neither wyll they defende cou-
treys from iniuries. For they can
do nothyng no more than y c rowes
that are betwyrte the skye and the
erthe. For if there chaunce any fyre
vpon the house of those goddes of
tree,

tree, of golde, and of syluer, theyz
prestes forthwith wyl flee, & saue
them selues, but theyz goddes shall
be burned in the myddes lyke as
blockes, and wyl not withstande
any kyng nor batayle. Howe than
may it be esteemed or suffered, that
they shuld be goddes? These gods
of tree, of stone, of golde, and of
syluer, the which are of les strength
than are the wycked, can not saue
them selves from theues. They shal
robbe them of theyz golde & syluer,
and theyz garmentes, wherw they
be clothed, & yet can not helpe them
selues. Better it is therfore to be a
kyng that sheweth his puissaunce,
or to be a profytayle vessel in an
house, wherin the owner may take
plesure, or to be a doze in an house,
that kepeth the stuffe in sauegarde
than to be false goddes. The sonne
and the mone, and the sterres that
Do Wyng

Do thynke, whan they are sent forth
for necessary thynges, do obey.

Semblably the lyghtnyng whan
it apperethe, it is visible, And lyke
wyse y wynde doth blowe in euery
contreye. And the cloudes (whan
they are comaunded by god to passe
through the worlde) they do accor-
dyng as they be comaunded. The
fyre also that is sent from aboue for
to consume hylles and woddes, doth
as it is comaunded. But these are
not lyke neyther in beautie nor in
vertue, vnto any of these thynges.
wherfoze it is neither to be esteemed
nor sayde, that they be goddes, for
almoche as they can not gyue iuge-
ment, nor profyte any thyng vnto
men. we therfoze knowynge y they
be no goddes, do not feare them, for
they wyl neyther curse kynges, nor
blesse them. Also they do not shewe
vnto the people signes from heuen,
neyther

neither shall they shyne as the son,
ne gyue lyghte as the mone. The
beastis are better than they, which
can flee vnder houses, & helpe them
selues. And so hit can appere vnto
you by no meanes, y they are gods,
for whiche cause do not feare them.
For lyke as in a place where gout-
des do growe, feare kepeth nothig,
euen so be theyr goddes of wodde,
syluer, and golde. They be in lyke
case as is a whyte thorne in a gar-
deyn, wherupō euery byrde sitteth.
Semblably theyr goddes of wood,
golde, and syluer, are lyke vnto a
corps that is cast into the darke. We
may knowe also by y purple & the
other paynted colours, y they haue
vpon thē, y they be no gods. And in
cōclusion they shalbe eaten vp, & re-
buke shal come in y contree. Better
is y iust mā, which hath no ymages
for he shalbe farthest from rebukes.

Finis.

Thus endeth the diuine epistle of
the prophet Hieremie, disswa
dyng the people from
ydolatry, that is
to say,
wozshyppynge of ymages.

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